1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

231 properly, will enrich them, a scrub lean steer being as valuable in their eyes as a fat, blooded one. These Indians are virtually self-supporting, as they receive very little from the government." (Wheeler, p. 224.)

361 Wheeler here notes the reason why the upper of the two Mandan villages proper near Knife river, which stood on the northeast bank of the Missouri in 1804, was found on the southwest bank in 1833:

Apparently Crossed River. "The five villages mentioned by Lewis and Clarke in 1804, were still in existence in 1833, when Maximilian visited these Indians. One important change had, he states, occurred. The Missouri river had characteristically changed its channel and in Maximilian's day flowed on the eastern side of Rooptahee, or Ruhptare, the second Mandan town of our narrative, so that both the Mandan villages were then on the western south bank."

773 **Mandans and Hidatsas.** "The tradition relating to the origin of the Mandans given by Lewis and Clarke, according to Dr. Matthews, relates, not only to the Mandans, but to the Hidatsa as well. This tradition, I find, is current at the present day and the lake from which the tribe emerged is said to be Minnewakan, or Devil's Lake in North Dakota, the Hidatsa name for this lake—Midihopa—meaning sacred or mysterious water. Dr. Matthews thinks that 'one nation borrowed its legend from the other,' so that both have a common source." (Wheeler, p. 228.)

771 **Polytheism.** "These people had a belief in a 'Great Spirit,' or
●797 'Old Man Immortal,' or 'Great Mystery,' and Dr. Matthews discusses it quite fully in his paper. Their ancient belief appears to have been, on the whole, a species of Polytheism. Religious missionary work on the Fort Berthold reservation began in 1876, and since then there has been a marked change in their religious ideas. The leaven acted but slowly at first, but when its results were apparent it seemed to work with cumulative effect. 'Only a small minority of the people now hold to the wreck of their old paganism.' Carlisle, Santee, and other schools have had their influence in producing this uplift. The younger generations see things with a new and broader vision and their moral and religious notions are cast in a new mold." (Wheeler, p. 229.)

797 Wheeler quotes as follows from Rev. C. L. Hall, the Congrega-

1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

tional Indian missionary who has been among the Mandans at Fort Berthold for some thirty years: 797

The Missionaries. "Mr. Hall, the missionary among these people, in discussing their general condition, past and present, says:

" 'Twenty-five years ago the old Indian community was like Sodom; now the Indians live decently on the allotments, with their wives, and none of them have more than one. There is vice to fight, but only as in every white community. Religiously the phenomena of growth are seen here as elsewhere. Form and ritual are in sight, and are adopted before the inner power is felt. The old beliefs have largely passed away from the younger generation. The Christian teaching answering to all that was of higher aspiration and better living in the old religion, has saved them from infidelity and won their intellectual faith. The church is more a social centre to them than a spiritual.'

"Both the Congregationalists and Catholics now have religious organizations on the reservation. The former have three churches, and the latter a church and school combined, but this was unused at the time of the writer's visit. One of the Congregational chapels is largely the work of the Aricaree Indians. It cost nine hundred dollars, and of this the Indians contributed more than one-third. They hewed the logs and hauled the stone and lumber, the latter from a distance of sixty miles. There are also a few Episcopalians among these people." (p. 229.)

Says Wheeler of the allowances to be made in judging of the morals of the Mandans: 000

Morals. "In considering the moral excellencies and delinquinces of the old Mandans and allied tribes, we must necessarily, I take it, consider in connection therewith their ideas of entertainment and hospitality. And we must remember that we are reviewing the ethical acts and beliefs of an uncivilized, uncultivated people, touched with the frost of savagery and barbarism, and a hundred years removed, as well, from the canons of moral conduct at present taught them." (p. 230.)

Welsh Theory—Indian Supervision. "In the early days the Mandans were noted for their long light hair and fair complexions. This caused Catlin to exploit a notion that these people were descended from a colony of Welshmen who were supposed to have landed on the Florida coast or thereabouts in very early 142